Georgia RI 1

1: Allen

● 361

[For information on cities and settlements of historical times, see category 116, pp. 46-66--Analyst]

l: Allen H-4 (no date) 1932 R11 Geo: gia R11

133 as it were, to an illumined dew upon the surface of the land.

361 341 On the road to Tiflis you pass Mtzkheta, clustered on a tongue of land at the junction of the Aragvi with the Kura. The decrepit balconies of the little tumbling houses are placed on piles above the river and they seem to scramble for a foothold. Forlornly above the village roofs, rise the rugged proportions of the Metropolitan Cathedral of the Georgian kings. Within are marvellous frescoes, chipped and fading badly; but you may still discern—more intriguing than the formal postures of long-forgotten Georgian kings and queens —a curious map of Georgia, of some centuries old, which displays in varied colours the mountains of Caucasus with strange beasts thereon, the rivers Rioni and Kura with cities set about, castles and gigantic trees, and riding in the Euxine two galleys surrounded by monsters of the deep. A coffer of blue stone in the nave of the Cathedral once held the seamless shirt of Christ. The custodian of this royal neglected shrine was a young brown-bearded monk of Khevsureti, with the sallow skin and meek lustreless blue eyes of an undernourished fanatic; and he listlessly lamented the oblivion of God. But for this monk the place was all deserted, and in the courtyard, some drunken picnickers, lolling in the untidy grass, conveyed a piquantly Hogarthian touch. While the sun was sinking I could yet descry upon a neighbouring mountain the ruins of a temple where they say that Armazi was worshipped with fire and human flesh. By the gates a charabanc was waiting for our picnickers, and across the squalid street were festooned scarlet streamers, with the likeness of Karl Marx in black and white, and the hackneyed message calling upon the Proletariat of All Countries to Unite. 000 Two thousand years of history flickered in the evening light.

And thinking on this scene, and on that Georgian land, and on the passing there of history, I now recall to mind the saying of that learned Moor, of ibn-Khaldun the Tunisian in his Muqaddima or Prolegomena. "Know thou", said he,

> "that the true purpose of history is to make us acquainted with human society, that is with the civilization of the world, and with its natural phenomena, such as savage life, the softening of manners, attachment to the family and the tribe, the various kinds of superiority which one people gains over another, the kingdoms and diverse dynasties which arise in this way, the different trades and laborious occupations to which men devote themselves in order to earn their livelihood, the

l: Allen H— no date) 1932 B Georgia RI1

361
133

Stekveri (Mtskheta)

From a photograph published in Materialy po Arkheologii Kavkaza, Vol. VII

[Facing page 40]

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

sioned also in part by the recurrent Roman-Persian wars, and the consequent interruption of normal commercial goings along the great trade route up the valley of the Rioni over the mountains of Likhi and along the valley of the Mtkvari and its tributaries into Armenia.

At the time when Strabo wrote, and Polemon ruled, the territory of Colchis occupied the whole of the great alluvial plain between the main chain of the Caucasus, the mountains of Likhi and the massif of Shavsheti, which divides the Rioni plain from the narrow valley of the Chorokhi.

The Classic writers have left a picture which conveys at once the prosperous state of Colchis and its old tradition of civility.[1]

The basin of the Rioni was spread with thriving towns. The site of Kutais of later days, seat of the Imerian kings, and the capital of western Georgia—Kutatisi of Wakhushti[2]—was covered by the two towns of Cytaia or Kotatissium and Oukhimerion,[3] which are described in fullest detail by Procopius, who wrote, in the sixth century, of the Lazic War. The twin emplacements lay in a curve of the Rioni, a few miles above its confluence with the Qwirila. Oukhimerion was situated to the north on the right bank of the loop of the Rioni; Kotatissium was to the south, in the angle of the left bank. Oukhimerion, the fortress, was situated on a hill at a height of about 250 feet above the level of the river and it was formed of an acropolis on the summit of the hill, an upper town with battlements and a lower town opening over steep rocky slopes to the waters of the Rioni. Across the river, extended the open streets, the markets and the scattered suburbs of Kotatissium. Kutais to-day gives to the traveller this impression of a scattered, loose disjointedness. The few streets, the churches, the houses, the gardens and the orchards of this casual town are spread out around the great rock of the ruined citadel and they are littered along the two banks of the river. In the last foothills of the Caucasus fineing to the Colchian plain, in the sparkling sunshine, the river gleaming past down from the mountains to the sea, the lovely city stretches lazy

[1] Strabo, XI. ii., 17–18: "The country is fertile and its produce is good, except the honey, which has generally a bitter taste. It furnishes all the materials for shipbuilding. It produces them in great abundance, and they are conveyed by the rivers. . . . It was from this country that the king (Mithradates) derived the greatest part of his supplies for the equipment of his naval armament. . . . It supplies flax, hemp, wax and pitch in great abundance. Its linen manufacture is celebrated, for it was exported to foreign parts."

[2] Wakhushti, p. 371, who attributes the construction of the mediæval Georgian town to Levan II, King of the Abkhaz (744–89).

[3] Cf. Dubois, I, 398–400; II, 72.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

●361 brave and laughing, like as it were to some free woman who has known so many grasping dirty masters, and remains fresh in all her shame.

172 Farther down the river below the conflux of the Rioni and the Qwirila, lay in the Classic time Rhodopolis[1]; it is Vardis-
[103] tzikhe of the Georgians, in literal translation "the castle of the rose". Situated on low ground among the woods, it became a favourite winter residence of the Lazic and Imerian kings. Men dealt badly by it; the natives razed their rose castle in the Lazic War (A.D. 549) to prevent its seizure by the Persians; about twelve centuries later the Russians smashed the ageing walls of the Imerian foundation, "*afin d'empêcher les Turcs d'y prendre position*".[2] And thus when Dubois visited the site, about a hundred years back, he found that nothing rested but a strong wall of seven or eight feet in thickness, of which a part dated, perhaps, from the time of the Lazes, for it was in their style of architecture.[3] Lower down, again, in the angle of the conflux of the Tskhenis-tsqali with the Rioni, was the "plain of oaks" Mukherisi,[4] dominated by a fortress of the name, a hold much contested in the Lazic War. And higher up the Tskhenis-tsqali was Onurgurisi, Khoni[5] of later days, commanding the way up into the mountains to the Svanian country. Many more were the sea-ports, towns and castles of the Colchian-Lazic basin, from Bathys, "the deep anchorage",[6] near the mouth of the Chorokhi and Phasis at the mouth of the Rioni,[7] round the crescent up to Dioscurias; inland to Petra,[8] a Roman stronghold under the Gurian hills, and to Alexandria,[9] which twin-marcher fort with Sarapana[10] guarded the way over the mountains from Iberia.

But there was one place in all this country so much older than the others in tradition that the Greeks distinguished it
[103] as Archæopolis—"the ancient city"—and the Georgians, through the long years to this present day, have named the site of it Nakalakevi, which has the meaning of "where there was once a town". In Wakhushti's time, Nakalakevi was an obscure Mingrelian borough, a residence of the Dadianis,

[1] Procopius, VIII, xiii. 22. [2] Dubois, II, 221. [3] *Ibid.*
[4] Mocheris of Procopius, who calls it and Rhodopolis "two cities of the greatest importance".
[5] Dubois, I, 407.
[6] Now Batum (Georgian—Batumi).
[7] Phasis—the medieval Fasso—now Poti. The lower course of the Rioni was called also Phasis by the Classic writers.
[8] Dubois, III, 86, located the site of Petra by the village of Ujarat.
[9] Dubois, II, 72, and Wakhushti, p. 363, use the medieval Georgian name Skanda.
[10] Shorapani.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

172 valley. Carved lions, as yet unstudied, among the boulders of the Chorokhi and the Tortomis-tsqali confirm the declaration of the place-names. Some kind of not uncultured life went on continuing from the Bronze Age right through the centuries which saw Trebizond and Phasis grow to rich emporia for the trade of all these parts. The Georgian Annals embody the tradition of the most ancient foundation of many settled sites; in describing the legendary invasion of Georgia by Alexander, the Annalists give a picture of the country still suffering from the devastation of the Swarming Time, and they adjoin a list of the settled sites which were then flourishing.

> "He saw horribly barbarous nations, established on the Mtkvari and along its tributaries, nations which we call Bunturki ('primitive Turks') and Kipchaks; he was astonished for no people acted as they did. He found also in the middle of Georgia, the strong towns of Tsunda; of Khertvisi on the Mtkvari, of Odzrakhé perched on a rock of Ghado; of Tukharisi, on the river of Sper or Chorokhi; of Urbnisi, of Kaspi, of Uplistzikhé; great Mtzkheta and its suburbs; Sarkiné, Tzikhé-didi; Zanavi where the Jews lived; Rustavi; Dédatzikhé, Samshwildé, Mtkvaris-tzikhé or Khunani, and the towns of Kakheti; all towns and citadels defended by a population of intrepid warriors." [1]

The character of these settled sites must have been varied. We are familiar with Strabo's account of the towns of the Mtkvari plain—

> "where the houses have roofs covered with tiles and display skill in building; there are market-places in these and various kinds of public edifices".

172 Such were the towns in the open plain of the Mtkvari. But
● 361 the most characteristic and original features of Georgian domestic architecture had always been the use which the people have made of the innumerable natural caves along the banks of the narrow river-valleys of upland Georgia. These sites have been occupied from time immemorial, and mention is made of them, almost from page to page, in the Georgian Annals. Wakhushti, in his *Geographical Description of Georgia*, mentions by name over one hundred and twenty sites of such cave-dwelling communities, which in his day in the middle of the eighteenth century were still either continuously inhabited, or resorted to as places of refuge by the people during the frequent slave-raiding expeditions of the Turks of

[1] Brosset, *H. de la G.*, I, 33. Ghado is an ancient name for a part of the Mountains of Likhi.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

Akhaltzikhé.[1] To this present day, many villages, particularly in the mountainous country of the upper Mtkvari, consist of hovels, hollowed partly out of the rocks and made habitable by a wall of stone and plaster on one or two sides. To so great an extent was the use of rock-dwellings a part of the domestic economy of the Georgians, that more than one of these troglodytic sites grew to the dimensions of a town, and to the significance of a royal residence. Uplistzikhé you may see soon after the train leaves Gori for Tiflis. "The castle of Uplos" is carved out of a long low ridge of rock, which overlooks the wide valley of the Mtkvari. Here, cut out of the natural caves of the ancient mountain, is a great hall of audience, baths and reservoirs, a church, and numerous lesser dwellings, covered passage ways, and a secret way down to the water of the river. The style of architecture of the great hall of audience and the church indicate that certainly as late as the twelfth century it was restored and prepared for the reception of a new master. More inaccessible and less ancient is the cave-town of Vardzia which lies up in the mountains, a few miles west of Khertvisi on the main road from Akhaltzikhé to Akhalkalaki. Vardzia—the rose-fortress—was a town of unascertained antiquity. Its royal palace and its church were, according to the Annals and to Wakhushti, begun by King Giorgi III and completed by Queen Tamara.

The settled sites of early Georgia consisted, therefore, of towns and villages of wood-tiled houses in the open Mtkvari plain, and—where the mountain side offered a worn flank—of rough troglodytic dwellings, which, as at Uplistzikhé and Vardzia, grew to the rank of royal towns.

In the upper valley of the Mtkvari and in the valley of the Chorokhi, the people have for the most part lived always a half-nomadic life, packed in the winter into troglodytic hovels among the boulders along the narrow valleys of the rivers; moving in summer to camp over the lush highland pastures. Such to-day is the habit of the Tatars of the eastern Caucasus, nomads by race, who move their quarters from the Mughan plain in winter to the mountains of Karabagh in the summer

[1] In the summer of 1926, I found many of the inhabitants of Gori, a comparatively large town on the Trans-Caucasian Railway, living in troglodytic conditions, as the result of the destruction of their houses by an earthquake. Xenophon, IV, v., 25, has left a description of life in these troglodytic dwellings. "Their houses were underground, the entrance like the mouth of a well, but spacious below: there were passages dug into them for the cattle, but the people descended by ladders. In the houses were goats, sheep, cows and fowls with their young; all the cattle were kept on fodder within the walls. There was also wheat, barley, leguminous vegetables and barley-wine in large bowls."

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

361 166 months; and of the Kurds all over the upland country from Van to Ardahani. Such also is the habit of the Georgian-speaking Ajars, who in the summer move up from the hot valleys to the alpine meadows of Karchkhali and Shavsheti;[1] and of the people of the right bank of the Mtkvari in its upper course, and of its smaller tributaries, which fall north from the Trialetian mountains into the middle valley. And the people of the valleys of the Ktzia-Khrami and Berduji move their herds in summer to the highland lakes, to Panavari—"the lake of butterflies", and to Saghamo—"the evening lake", called Tuman Göl, "the mist lake", by the Turks.[2]

This half-migratory habit of the people of the upland country can explain the lack of topographical detail of the early Greek geographers, and their exaggerated ideas of the barbarous character of the inhabitants thereabouts.[3]

133 172 The westward limits of the Georgian-speaking country, and the limit also of that country which is regarded as Georgian by the authors of the Georgian Annals, is indicated roughly by the line of the great trunk-road from Trebizond to Erzerum. The southern limit of the Georgian country on this side were the mountains overhanging the valley of the Araks from the north. This country is in the shape of a foreshortened arm, extending westward from the twin-body of the Rioni-Mtkvari basin. The long narrow valley of the Chorokhi, running west to east, divides the mountain country into two. The mountains to the north of the Chorokhi are the country of the Lazes or Chans (La-zan), Chaneti of the Georgian Annals.[4] The Laz communes cling to the narrow foreshore of the sea, and are scattered along the sides of the short narrow valleys falling steeply from the high mountains. Their settlements are communes rather than villages, as in the Ajar country,

[1] See *Zap. Kav. Ot. I.R.G.O.*, X, Part I, D. Kazbegi, *Tri mesyatz v' Turetskoi Grazii*, for an account of the nomadizing of the Ajars.

[2] Wakhushti remarks curiously about Lake Parnavari to this effect, about the summer migration of the kine: "Lake Parnavari is very large and full of fish which are not very savoury. Since in summer, great numbers of sheep, of horses, of cattle and beasts from Kartli and Kakheti are stationed round about, and since their excrement is washed down to the lake by the melting of the snows, they say that this is the cause of the bad taste of the fish."—Wakhushti, *D.G.*, p. 163.

[3] Procopius, in the sixth century A.D., says: "The mountains of the Meskhoi are not rough or unproductive of crops, but they abound in all good things, since the Meskhoi, for their part, are skilful farmers, and there are actually vineyards in their country. However, this land is hemmed in by mountains which are very lofty and covered by forests, so that they are exceedingly difficult to pass through."—*History of the Wars*, VIII, ii., 25, 26.

[4] The name Lazistan is Turkish. The Greeks called the country Lazica, including under this form also Mingrelia. La- is a Svanian territorial prefix, and the Svanians call Mingrelia, as well as Lazistan—Lazan—the land of the *Zan*←→*Chan*←→*San*←→*Svan* (cf. Procopius, I, xv, 21, who speaks of the Tzani or Sani).

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

172 Rhizæum (Riza), but they were only trading centres and the people of the district were actually of Laz stock. Even in Trebizond in the Middle Ages, the Laz element in the population appears to have been numerous and powerful. Abu'l-Fida, who says that "Trebizond is a celebrated port", quotes ibn-Said as authority that "the greater part of its inhabitants are Lazgis".[1] And the feud between the "town-party" and the "country-party" which vitiated the politics of the Comnenian "empire" appears to have been a continuing contrariety between Greek and Laz.[2]

During all the classic period down to the Middle Ages, there was a flourishing trade driven along the Lazic coast. Eastward from Susurmena and Rhizæum were Athenæ, Archabis and Apsarus, in the land of "the Romans who are called Pontic".[3] Speaking of these places Procopius mentions that the Tzani (Laz) who had been fighting the Byzantine army at Petra, after passing through Rhizæum and Athenæ, "betook themselves to their homes through the territory of the Trapezuntines". Athenæ is Atina of the Laz, Archabis is Arkhave, and Apsarus appears to be Khopa.[4] Most of the names of the Greek settlements between Trebizond and the mouth of the Chorokhi may be derived from the Laz tongue: Riza is Erizeni, "the place where people (or soldiers) meet": Atina is "the place where there is shade"; Mapavri means "leafy".

133 The valley of the Chorokhi in its upper and middle course
136 has always been thinly populated, for it is a lean and narrow
172 part, hedged by bleak mountains and nourished by this fast and shallow river. The Georgians call this region Klarjeti. Only where the main trade routes run over it from the sea to the Araks valley have the settled sites risen to some small importance. Such is Baiburt on the road from Trebizond to Erzerum, and Ispir farther down the Chorokhi, which lies on the shorter but more perilous way over the mountains from Riza on the sea, to Erzerum. Baiburt has been identified doubtfully with the Gymnias, a town described by Xenophon;[5] it cannot well be a town of lesser age than Trebizond. Ispir may be the Saparda of the Cuneiform inscriptions,[6] and

[1] Abu'l-Fida, II, ii, 146.

[2] See my paper "The March-Lands of Georgia" in *J.R.G.S.*, July, 1929. Cf. also William Miller, *Trebizond: The Last Greek Empire*, in which a family bearing the clearly Laz patronymic of Tsanichites is frequently mentioned as playing an active part in Trapezuntine politics.

[3] Procopius, II, xxx, 14.

[4] Dewing in his excellent text and translation of Procopius from which I quote, identifies Apsarus, I think, incorrectly with Makriali (Makryalos).

[5] Xenophon's *Anabasis* (Hamilton's ed.), p. 326.

[6] St. Martin, *Pop. prim. du Caucase*, p. 44.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

133
361

Ardanuchi

(From a photograph by Marr published in *Trudy i Materialy*, Vol. VII)

[See page 98]

1: Allen H-4 (no date) 1932 R11 Georgia R11
● 361

The three villages of the Commune of Ushkuli in Svaneti

(From a photograph published in *Materiali po Arkheologii Kavkaza*, Vol. X)

[*face page 75*]

1: Allen H-4 (no date) 1932 RII Georgia RII

WEALTH AND STATE

The Khazar capital was Itil—near the site of Astrakhan— straddling three channels of the Volga and controlling all the trade of the great river to the north. Between Itil and the Arab frontier-town of Derbend were a number of Khazar settlements, whose location indicates the exact course and the considerable extent of the trade between the south and the north.[1] The Khazars were, in fact, the commercial heirs of the Aorsi about whom Strabo wrote and they were moreover the progenitors of the Eastern European Jews.[2]

> "The King of the Khazars", says el-Masudi, "has no ships on this sea, for the Khazars are no sailors."[3]

The sea portage of the Caspian was thus in the hands of the Arabs and ibn-Haukal records that "it is much frequented by the ships of the merchants who traffick from one town to another; and it affords much fishing".[4] Later in the tenth century, with the decline in the power of the Caliphs, the Russians who had formerly been accustomed to come as traders into the sea, grew sufficiently daring to undertake piracies, and on one occasion took and sacked the wealthy city of Barda'a in Aran.

In the thriving days of the Caspian trade when the peoples of the north, Rus, Bolghars and Khazars rubbed shoulders in the streets of Itil with Arabs, Persians, Jews and Armenians, the towns of the eastern Caucasus grew rich and famous throughout the Muslim world. At Barda'a, the capital of Aran, roads converged from Kermanshah by Tabriz and Dabil (Dwin), chief town of Muslim Armenia; from Ray by Ardabil and the towns of the Mughan plain; from Tiflis and the north-western marches; and through Shamakha from Derbend, the gate to the Khazar country. Barda'a was the great centre of the north-western provinces of the Caliphate.

> "Barda'a", says ibn-Haukal, "is a populous and flourishing city with cultivated lands and much fruit. After Ray and Isfahan there is not in Iraq nor Khurasan, a city more large, more beautiful or pleasant than Barda'a . . . and for a day's journey the whole country is laid out in gardens and fruits. The fruits are excellent; their filberds are better than those of Samarkand, and their chestnuts superior to the chestnuts of Syria, and the figs of Barda'a are more delicious than those of any other place. There are also mulberries; and silk is sent from there to Khuzistan and to Iraq."[5]

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[1] Cf. article *Khazars* in *E.I.*
[2] Ripley, *Races of Europe*.
[3] el-Masudi, p. 412.
[4] ibn-Haukal, p. 184.
[5] *Idem*, p. 157.

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

• 361 Two centuries later el-Idrissi found that "*the town covers nearly nine miles*",[1] but in the fourteenth century after the Mongol devastations Abu'l Fida found it mostly in ruins,[2] and Barbaro another hundred years later speaks dolefully of "*a great citie heretofore destroied by Zamberlan*".[3]

Tiflis in the days of the Caliphate had no great consideration. ibn-Haukal says that it is "*a pleasant place and abounds in provisions*",[4] and el-Idrissi commends the low cost of living there.[5] Greater than Tiflis was Baylakan in the Mughan plain, which ibn-Haukal describes as a fine city watered by many streams and canals and plentifully supplied with milk and orchards. It was noted for its syrups.[6]

On the road from the north to Tiflis and Barda'a were Shaberan[7] and Shamakha, which latter place el-Mukadassi in the tenth century remarked as a fine stone-built town, surrounded by gardens and fertile corn-lands.

Derbend was with Barda'a the principal town of the north-western provinces of the Caliphate. ibn-Haukal recalls that "*the sovereigns of Persia have considered the possession of this city as a matter of great importance*"[8] and Idrissi describes it as "*the port for all the traffic of the Khazar Sea*".[9]

439 The trade over and around the Caspian had a wide expansion in the early centuries of Islam. A regular maritime traffic was carried on between the ports of northern Persia, Baku and Derbend and the Khazar towns, then up the Volga to the Slavonic and Turki principalities and tribes. At the same time ibn-Khurdabdih states that the Rus merchants traded down as far as Baghdad,[10] and el-Masudi says of the Bulgars (Targhiz): "*their caravans go as far as Khowarezm (Khiva) in Khurasan and from Khowarezm caravans go up to them*".[11] He adds that there was also an "active navigation" carried on between the Bulgars and other Turkish tribes and the Khazars.

"From this country come the furs of black and red foxes which are called the Bortasian furs. A black fur of this kind costs one hundred

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[1] el-Idrissi, p. 321. [2] Abu'l Fida, p. 154. [3] Barbaro, p. 85.
[4] ibn-Haukal, p. 160. [5] el-Idrissi, p. 323.
[6] Cf. Guy Lestrange, *Lands of the Eastern Caliphate*, p. 178.
[7] For Shaberan, see Bartold's article *Shirvan* in *E.I.* It was in the early Middle Ages the capital of Shirvan and the name of the province is derived from it. Bartold quotes the traveller Gmelin as only finding "miserable ruins" at Shaberan in 1770. As late as the previous century it was noticed by Evliya as still a town, "three journeys east of Baku" (*Travels*, II, 163). ibn-Khurdabdih (p. 200, ed. de Goeje) says that Shaberan was built by Khusraw Anushirwan, at the same time as he fortified Derbend against the Khazars.
[8] ibn-Haukal, pp. 158–9. [9] el-Idrissi, p. 322.
[10] ibn-Khurdabdih, p. 123. [11] el-Masudi, I, 414.

3: Gugushvili E-4, 5 (no date) 1935 RI1 Georgia

103 where the Golden Fleece was kept, and thus connected with the
[131] voyage of the Argonauts. Towards the end of the first half of the first century, Kolkhida represented a united kingdom bounded on the west by the Euxine or Black Sea from Pityus (Pitsunda—Bidchvint'a) and Dioscurias (Sukhum) to Trebizond; on the north by the Great Caucasus; on the east by Iberia (the fortresses Skanda and Sarapan or Shorapan formed the boundary line); and on the south-east by the Meskhian (Moschic) Mountains. Kolkhida thus embraced not only the whole of Western, but also a part of South-Western, Georgia, namely, the later Samtskhe, Adchara, and Dchanet'i or Lazistan.

162 Classical writers (Strabo, Arrian, Ptolemy, Procopius) give names of many tribes dwelling within these boundaries, the more important among whom were: *Sannoi* (Dchanians), *Moskhoi* (Meskhians, only a part), *Makrones-Manraloi* (Megrelians), *Suano-Kolkhoi* (Svano-Kolkhians), *Soanes* or *Suani* (Svanians), *Apsiloi* (Apshilians), *Abaskhoi* (Abkhasians), and *Sanigai* or *Sanikhes*. In Strabo's time the Soanes or Svanians appear to have held a much larger territory, stretching from above Dioscurias (Sukhum) eastward along the Great Caucasus chain, and southward beyond the River Khobi (Khopi) which, Pliny (first century A.D.) informs us, flowed through the Svanian territory. According to Ptolemy (second century A.D.), the Laz dwelt south-west of the Kolkhians on the Black Sea littoral, and above the Kolkhians the Manraloi and the inhabitants of the country of *Ekrektike*, which Professor Javakhishvili interprets to denote the Georgian Egrisi.[1]

103 Western Georgia continued to be called Kolkhida (or Colchis)
131 until about the middle of the third century A.D., when the country already appears to be called by the new name *Lazica*. The boundaries of Lazica, west, north, east, and south-east, were the same as those of Kolkhida; the south-western boundary, however, according to Procopius (sixth century A.D.), appears to have been the town and fortress of Petra, south-west of which, the land of the Laz, along the Black Sea coast (Dchanet'i) was under the direct Byzantine administration. According to Procopius the River Rion formed in his time the boundary between Europe and Asia, and most of the Lazian
● [361] population dwelt on the European side of the river; on the southern or Asiatic side, the Laz, Procopius states, possessed no towns, villages, or fortresses except Petra, which circumstance was presumably the result of the devastations caused by the Perso-Byzantine Lazic wars.[1]
[162] Lazica was inhabited by the same tribes as Kolkhida, that is, according to Javakhishvili, by "three Georgian ethnic groups, the Lazo-Megrelians, the Ap'shilo-Abkhasians, and the Svanians".

103 Both the names Kolkhida and Lazica are to be comprehended in the broad and in the narrow sense. In the narrow sense Lazica, for

[1] See Javakhishvili, *History*, vol. i (1913), pp. 53-4-5.

5: Allen H-4 (no date) 1923 RH1 Caucasia
Georgia RI1

ne s'ouvrent pas une fois en dix ans. Je n'ai jamais pu découvrir le motif de cette extravagance. . . . Je crois, pour moi, qu'ils les édifient en des lieux inaccessibles pour éviter de les orner et de les entretenir."

In their buildings the Georgians closely followed the architectural principles of the Byzantines and the Persians. The ruins of three very fine early examples (Ouplos, Darbasse and Vardzia)[1] still exist, and in the seventeenth century we have accounts of some great palaces built precisely like those of Persia. The houses of the lesser gentry were rough, two-storied, timber barns, roofed with clay or wooden tiles, frequently burnt down during the incessant civil wars, and easily rebuilt. The large living-room usually accommodated a number of domestic animals. "Les maisons," to quote Chardin, "sont fort incommodes et fort sales; elles n'ont ni cheminées ni fenêtres, le feu s'y fait au milieu, le jour y entre par la porte." The peasants lived more miserably still. Their huts were for the most part troglodytic, and all that was to be seen of them by a traveller riding past were the rough roofings of timber and earth, on which vegetables were flourishing and where the women lazed in the evening. A distinctive feature of Georgian houses of the better class were wide balconies, running the length of the building and furnished with divans, where the master and his guests would eat and drink and lounge away the afternoon and, during the hot season, sleep. Castles, consisting of a keep or donjon, surrounded by stables and other buildings, the whole protected by a wall and ditch, were scattered about the country, and formed the strongholds and treasuries, but infrequently the residences, of the princes. They afforded a refuge to the countryside in time of war.

The towns of Georgia were insignificant, wretched collections of mud-and-timber houses, built so close together that "il est souvent plus facile de cheminer sur les toits que par les rues." Tiflis, the stronghold of Persian political influence, and hence the centre of Transcaucasian politics, alone might claim to be a city. As the chief market-town of the Kur Valley, it brought farmers and merchants from all over the Caucasus, to buy and sell wine and silk and wool and cotton, horses and cattle and arms, while its famous mineral springs attracted wealthy invalids from Tabriz and Isfahan. Its bazaars and caravanserais, "bâtis de pierres et bien entretenus," were always crowded and busy—"on y voit autant de sortes d'étrangers

[1] Situated respectively near Gori, Kutais and Akhaltsikh.

St Allan H-4 (no date) 1923 RH1 Caucasia
Georgia RII

qu'en aucun lieu du monde." And it supported fourteen churches—"beaucoup en un pays où il y a très peu de dévotion." 361

A few lines on the subject of costume may be of interest. 291

Certain mural paintings show the early Bagratids in all the glory of Byzantine coronets and sceptres, long purple tunics, broad jewelled belts and red leather boots. In the thirteenth century Byzantine influence becomes less marked, and a mixture of native innovations and fashions borrowed from Persia are to be observed. The men wear the long oriental moustaches, and the women have their eyebrows painted in one line, after the Persian manner. At this period the "bashlik" or hood of goats' hair or cloth, so common in the Caucasus, first appears in the costumes of both men and women. Josaphat Barbaro, who was travelling in Georgia about 1470, gives a realistic picture of contemporary fashions. "They have very fylthie apparill," he says. "They go with their heads rounded and shaven, leaving only a little heare, after the maner of our abbotts that have great revenewes, and they suffer their mostacchi to grow a quarter of a yard longer than their beardes. On their heads they wear a littell cappe, of divers colors, with a creste on the top. On their backes they were certein garments meetly lenge,[1] but they be straite and open behind downe to the buttocks; for otherwise they could not gett to horseback; wherein I do not blame them, for I see the Frenchmen use the like. On their feete and legges they were bootes or busgynes, made with their soles of such a sorte, that when they stand, the heele and the toe touche the grounde, but the plante of the foote standeth so high that yow may easelie thrust yor fyst undernethe without hurting of it, whereof it followeth that when they go afoote they go with paine."

Pictures of the sixteenth century display the Georgian princes in the rich stuffs, the long hanging robes, jewelled headdresses and aigrettes in vogue at the Persian court, while a picture of the following century shows a Mingrelian princess in the silk trousers of the Turkish harîms. The trousseaux of Royal ladies in these times, judging from the lists which have come down to us, were magnificent, costly and voluminous, and illustrate the great wealth of even the smaller Georgian Kings during times of prosperity.

The dresses of the poorer gentry were naturally less elaborate, those of the peasantry being miserable in the extreme. Chardin in the seventeenth century notes the same peculiarity with

[1] The forerunner of the modern long, tight-fitting, high-necked "cherkesska."

000 outstanding for their height; two meters is not rare.

C. G. 361 342 Svanet'ia is perhaps the only Caucasian country where every individual house is a real fortress. The mountain villages, usually known by the Turkic term aul all over the Caucasus, always consist of a certain number of houses fortified by defense towers. In some parts of the Caucasus every second or third house, or rather estate, has such a tower. In Dagestan, in general, about three-quarters of the houses of a village are fortified. In Svanet'ia, however, most houses are built of stone and have their own tower. It was known to classical antiquity that many, or at least some, Caucasian peoples dwelt in towers, and the Mossynoikoi, mentioned above as metal workers,[1] were accordingly called "tower dwellers" (mossyn meaning "tower"; Xenophon V, 5; Strabon XII, 3, 18). For lack of wood, brushwood, and clay, stone is the only building material in many auls; but in most auls the houses, usually called by the K'art'uli term sakhli, are built of stone for reasons of defense. When the auls are built up the slopes of mountains, the sakhlis are arranged in staircase fashion one above the other, so that it is possible to go through the larger part of an aul using the roofs as the only path, i.e., by climbing from one roof to another. The roofs are flat and consist of stamped clay spread out

C. G. [101]

[1] [cf. cat. 116, p. 207 -- Analyst]

7:Columbia U. S-4, 5 1956 RH1 . Caucasia RH1
Georgia RI1
Swan

C. G. 361 342 over the wooden lattice of the horizontal roof frame. These flat roofs are also much used for growing cereals, vegetables, curing meat, etc. The sakhli is also the common type of house in most parts of Anatolia and Iran, where we also find the staircase-like arrangement of the sakhlis on the mountain slopes.

C. G. 628 These are the lands where the kings of Sak'art'velo or the Emirs and Khans of Shirvan and Arran had no say, nor did the Caliph in Baghdad or the Roman Emperor have any authority, with the result that feuds were fought right on the spot. Thus, there were times when not only one aul fought another, but even one clan or family fought another within the same aul. Hence the many small castles; hence a man always carried his kinzhal; hence such customs as the vendetta, the qan-alma (Turkic: "taking of blood"), which have been preserved there down to the present time. Svanet'ia consists of three small lands: Free Svanet'ia, Svanet'ia of the Dadishkeliani, and Svanet'ia of the Dadiani, the latter two named after the families of their former overlords. Many pagan elements are found in the Eastern Orthodox religion of these valiant mountaineers, although to a lesser degree than is true of the Oset'i, as mentioned above, or some of the Dagestanians, who were later converted to Islam.

C. G. 631

C. G. 771

C. G. 342 (Guria, Mingrelia, part of Imeretia) of wood; in the Imeretian mountains (Racha) of wattle; in Kakhetia all types occur. In eastern and southern Georgia there is also found the so-called "crown-shaped" roof (gvirgvini), which consists of beams over which other beams are placed diagonally, in successive layers narrowing upwards, so that a cupola is formed. Light enters through the spaces between the beams.

C. G. 361 In Kartlia the houses are irregularly grouped into villages, without enclosures and without streets. In the western subtropical region and in Kakhetia the farms are surrounded by fences; in Kakhetia they are situated farther apart amidst the vineyards. Besides the living C. G. 343 quarters, the farms have stables, hen-houses, barns and granaries--the latter made of wattle and raised from the ground on poles. There is usually a hut with a cover of ferns for newly-wed couples, a well, etc. There is also a baking- C. G. [354] oven consisting of a cylinder of wattle coated with clay; after heating the oven with charcoal, the dough is placed inside on the wall, after which the oven is closed with a wooden lid and cloths. In wine-growing regions there is a wine C. G. 342 cellar with a wine press, and large earthenware wine containers, sunk into the ground.

The Svan house is built of rough stones; the ground plan is rectangular. It usually has two stories. The ground floor contains a store-room which at the same time serves as wine cellar, and the winter-quarters for humans and

bacco, and raw silk. Wine is also produced in the area south of Tbilisi, with the center at Bolnisi (formerly Lyuksemburgi).

The livestock herds of Georgia graze chiefly in mountain pastures. This is especially true of the sheep and goats. There is some dairy farming in the Kura valley.

The health resorts of the Georgian SSR play an important role in the economy of the country. They fall principally within the mineral springs and climatological varieties and are frequented by tourists and convalescents from the entire USSR. The best-known resorts are Abastumani, in the southwest, the high altitude resorts of Borzhomi (famous for its bottled mineral water) and near-by Bakuriani, and also Surami and Tskhaltubo.

For transportation facilities Georgia relies mainly on the Baku-Tbilisi-Batumi trunk railroad and its many branches. During the Second World War the Black Sea coastal line was completed; it is now used by direct Moscow-Tbilisi trains. Formerly the route led around the eastern end of the Greater Caucasus and via Baku. Short spurs connect the main trunk line with the port of Poti, the mines of Tkibuli and Chiatura, the resort of Borzhomi, and the lignite mines near Akhaltsikhe, as well as with Stalinir, the capital of the South Ossetian Autonomous Oblast. From Navtlug, an eastern suburb of Tbilisi, a branch goes northeast to Kakhetia, and the southern main line leads to the Armenian SSR and the Aras valley. Three important highways cross the central portion of the Greater Caucasus into Georgia. These are the Sukhumi military road, crossing at Klukhori Pass and terminating at Sukhumi on the Black Sea, the Ossetian military road, which leads through Mamison Pass to Kutaisi, and the Georgian military road, which starts at Dzaudzhikau (North Ossetian Autonomous SSR), winds through the picturesque Dar'yal gorge, overcomes the crest at Krestovyy Pass, and has its southern terminus at Mtskheta and Tbilisi.

The principal export products of the Georgian SSR include manganese, lumber, tobacco, fruits (mainly citrus fruits), wine, and tea.

Tbilisi (formerly Tiflis) is the capital of the Georgian SSR and the second largest city and industrial center of Transcaucasia. It is a very old city, which was founded on the historic route leading from Europe to Asia along the Kura valley. It lies at the junction of the Transcaucasian trunk railroad with the Georgian military road. The industry includes machine construction (primarily implements used in oil drilling and the processing of raw silk, wine, and tea), textile milling (silk and

23: Shabad N-4 (no date) 1951 Rl Soviet Union Rl
Georgia RI 2

wool weaving), tanning, and the manufacturing of shoes and clothing. Food processing industries are also important. Tbilisi receives its power from the Zemo-Avchala hydroelectric station (commonly known as *Zages*), located a few miles upstream on the Kura River. It is the site of the Georgian Academy of Sciences, a university, and many technical and scientific institutions. The city extends north and south in the Kura valley. The oldest central part, with narrow, crooked alleys and a typically Asiatic appearance, lies near sulphur springs which have long been used in curative baths. To the north and the south of the central portion extend the modern industrial and residential sections of the capital, including the largest plants and marshaling yards.

Kutaisi, on the Rion River, just above the Rion hydroelectric station, is the largest city and industrial center of Western Georgia, served by a rail spur, highways, and airlines. It manufactures automobile trucks, coal-mining machinery, chemicals (sulphuric acid, lithopone), textiles, and leather goods. Its industrial development received considerable impetus during the post-war Five-Year Plan. The ancient capital of Imeretia, the city was officially called Kutais until 1936.

Rustavi, the newest city of the Georgian SSR and destined to become the fourth largest center of the republic, with an estimated population of 50,000, developed after 1943 and was made a city in 1948. It is the seat of the Transcaucasian steel industry, with a full metallurgical production cycle. Situated southeast of Tbilisi, it consists of a residential right-bank section and an industrial left-bank portion linked by a bridge of the Kura River.

Chiatura (formerly spelled Chiatury), on a rail spur northeast of Kutaisi, is one of the largest manganese-mining centers of the world. Having been exploited since 1879, the mines are now powered by the Rion hydroelectric plant. The manganese supplies the Zestafoni ferromanganese works and is shipped via the Black Sea ports of Poti and Batumi.

Poti, an important port on the Black Sea, in the Kolkhida lowland, acts chiefly as an outlet for the Chiatura manganese mines. It ships also lumber, corn, and wine.

Gori is a fruit-canning and cotton-milling town and the birthplace of Stalin.